1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

CHAP. V.

Of their HOUSHOLD FURNITURE, *and other neceſſary Utenſils.*

ALL the *Kamtſchatka* houſhold furniture conſiſts in diſhes, bowls, troughs, and cans made of birch bark. As theſe people have not the uſe of metals, we think it is proper to explain, how without the uſe of inſtruments of iron, they are able to perform their houſhold work, ſuch as building, ſawing, making of fire, dreſſing their victuals; being all the while ſo ignorant that they can ſcarcely count ten. How powerfully does neceſſity work upon the moſt inſenſible minds!

Before the arrival of the *Ruſſians* the *Kamtſchadales* uſed ſtones and bones inſtead of metals, out of which they made hatchets, ſpears, arrows, needles, and lances. Their hatchets were made of the bones of whales and rein-deer, and ſometimes of agate or flint ſtones. They were ſhaped in form of a wedge, and faſtened to crooked handles. With theſe they hollowed out their canoes, bowls, and troughs; but with ſo much expence of trouble and time, that a canoe would be three years in making, and a large bowl one year. For this reaſon, a large canoe or trough was in as great eſteem among them as a veſſel of the moſt precious metal and fineſt workmanſhip is with us; and the village which was in poſſeſſion of ſuch valued themſelves extremely upon it, eſpecially if they were maſters of a bowl which would ſerve for more than one gueſt. Theſe bowls they dreſs their victuals in, and heat their broth by throwing red-hot ſtones into it.

Their knives were made of a greeniſh mountain chryſtal, ſharp-pointed, and ſhaped like a lancet, which was ſtuck into a

a wooden handle. Of ſuch chryſtals were made likewiſe their arrows, ſpears, and launcets, with which they continue ſtill to let blood. Their ſewing needles they made of the bones of ſables, with which they not only ſewed their cloaths together, but made alſo very curious embroidery.

In order to kindle fire they have a board of dry wood with round holes in the ſides of it, and a ſmall round ſtick; this they rub in a hole 'till it takes fire, and inſtead of tinder they uſe dry graſs beat ſoft. Theſe inſtruments are held in ſuch eſteem by the *Kamtſchadales* that they are never without them, and they value them more than our ſteels and flints: but they are exceſſively fond of other iron inſtruments, ſuch as hatchets, knives, or needles; nay, at the firſt arrival of the *Ruſſians* a piece of broken iron was looked upon as a great preſent, and even yet they receive it with thankfulneſs, knowing how to make uſe of the leaſt fragment either to point their arrows or make darts, which they do by hammering it out cold between two ſtones. All the ſavage inhabitants of theſe parts are particularly fond of iron, and know how to manage it very curiouſly. As ſome of them delight in war, the *Ruſſian* merchants are forbid to ſell them any warlike inſtruments; but they are ingenious enough to make ſpears and arrows out of the iron pots and kettles which they buy; and they are ſo dextrous when the eye of a needle breaks as to make a new eye, which they will repeat until nothing remains but the point. Even at the time when I was there it was only the better ſort and thoſe that lived near to the *Ruſſians* that made uſe of iron or copper veſſels, the reſt ſtill preferring their wooden diſhes.

It is ſaid, that the *Kamtſchadales* knew the uſe of iron even before the arrival of the *Ruſſians*; that they received it from the *Japaneſe*, who came to the *Kurilſki* iſlands, and once to the mouth of the river *Kamtſchatka*; and that the name which the *Kamtſchadales* give the *Japaneſe* of *Shiſman* comes from *ſhiſh*,

l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

uſe for cloaths, ſuch as deer-ſkins, ſeals, dogs, and beavers, they prepare one way: in the firſt place, wetting and ſpreading it out, they ſcrape off all the pieces of fat or veins that remained after ſleaing it, with ſtones fixed in pieces of wood; then rubbing it over with freſh or ſour caviar, they roll it up and tread it with their feet 'till the hide begins to ſtink; they again ſcrape and clean it, and continue this 'till the ſkin is ſoft and clean. Such ſkins as they want to prepare without the hair they uſe at firſt in the ſame manner as above; then hang them in the ſmoke for a week, and afterwards ſoak them in warm water to make the hair fall off; at laſt rubbing them with caviar, by frequent treading and ſcraping them with ſtones, they make them clean and ſoft.

They dye the deer and dog ſkins, which they uſe for cloathing, with alder bark cut and rubbed very ſmall; but the ſeal-ſkins, which they uſe either for cloathing, ſhoes, or ſtraps for binding their ſledges, they dye in a particular manner: having firſt cleaned off the hair they make a bag of the ſkin, and turning the hair ſide outward they pour into it a ſtrong decoction of alder bark; after it has lain thus ſometime, they hang it upon a tree, and beat it with a ſtick. This operation they repeat 'till the colour is gone quite through the ſkin; then they rip it open, and ſtretching it out, dry it in the air; at laſt they rub it 'till it becomes ſoft and fit for uſe. Such ſkins are not unlike dreſſed goat-ſkins: however, *Steller* ſays that the *Lamuſhki* have yet a better way of preparing them. Theſe ſkins they call *mandari*, and they are worth three ſhillings a-piece. The hair of the ſeals, with which they ornament their cloaths and ſhoes, is dyed with the juice of the red wortleberry boiled with alder bark, alum, and lac lunæ; which makes a very bright colour. They uſed to ſew their cloaths and ſhoes with needles made of bone, and inſtead of thread they made uſe of the fibres of the deer, which they ſplit to the ſize or thickneſs required.

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